[*CONFIDENTIAL.*] [No. 18 of 1875.]

REPORT ON NATIVE PAPERS

FOR

The Week ending the 1st May 1875.

SADHARANI, April 18th, 1875.

THE *Sádhárani* of the 18th April has the following in an article on the "Mofussil Municipalities": —What have the people gained by the introduction of the municipal system into the mofussil? We proceed to make a few observations on the subject. (1.) The roads. Now, taking into consideration the instance of the Chinsurah municipality—and what is true of this, is also applicable to the other municipalities in the mofussil—we admit that great improvement has been made in this respect, in the shape of increased facilities of communication, and in the neater appearance of the town. But at the same time, they are covered with so much dust, that even those that travel in carriages are in danger of being suffocated. (2.) The public drains. These also have been improved. But a serious grievance, in connection with these, is, that men are often fined for throwing foul water into them. This is unjust; for what else is the use of these public drains, if they do not serve to clear off the foul water of every house? Another grievance under this head is, that the ratepayers are frequently and most arbitrarily subjected to fines, if they happen to construct any culverts across the public drains, even though sufficient passage for the discharge of water be left. (3.) Lighting. The town was lighted for a few days only, and no one knows why the practice was discontinued. (4.) The constables. These never go about at night in the streets, awakening the sleeping inhabitants, as the chowkeedars used to do. The ears of the Sahibs and the Babus have now become remarkably sensitive to noise. (5.) Sanitary arrangements. The action of the municipality, in this respect, is almost always seen, in inflicting fines on those who have privies on the road-side. (6.) The municipal ameens. Beyond acting the part of informers, we do not know what else they do. Far from seeking to prevent nuisances and the like, and warning the ratepayers against committing any infringements of the municipal law, they are rather always ready to detect offenders and have them brought to punishment. (7.) The burning ghâts. The municipality is fearfully indifferent to these. People, coming from great distances to perform the last duties to the dead, are often obliged to wait for hours even in dark nights; and are put to extreme inconvenience for want of fuel and other necessary articles, which it is the duty of the man in charge of the ghât to supply. The ratepayers have a right, we think, to ask the municipality to attend to this important matter. In conclusion, it is to be observed that the cardinal defect of Government, in connection with the municipal system, is to entrust magistrates with the task of supervision and control. Few are disposed to quarrel, even for the public good, with an officer who has power to imprison, and to pass sentence of life or death; and hence the absence of a free expression of opinion in a town community; and hence so much irregularity and so much oppression.

SADHARANI, April 18th, 1875.

2. The same paper has an article, communicated by one who advocates the cause of the zemindars. The writer, after expounding and expressing his approbation of the theory, that the zemindar has a proprietary right in the soil, proceeds to discuss the arguments in support of the claims of the ryot. The advocates of the rights of the tenantry overlook the interests of the zemindars, regarding them as the collectors of revenue only; and regard all attempts to extend their lawful authority over the tenantry as unjust, encroaching, and oppressive. Acting on this conviction, also, the young Bengalis, in their indignation, denounce the zemindars as an oppressive class of men. But, what is most to be regretted is, that the judicial officers of the present day also are not free from this error, which they also uphold. It seems to be their firm conviction that zemindars are, without exception, oppressive and extortionate, and do not hesitate to inflict the most inhuman tortures on their tenantry to wring out even their last farthing. On the strength of this conviction, suits are almost always decided against them, while no care is taken to ascertain the zemindar's guilt or innocence. It is needless to remark that extremely unpleasant consequences arise from this state of things. The judges bear an attitude of constant hostility towards the zemindars in spite of all laws. They desire to change the seat of justice into a seat of mercy. But this brings no advantage either to the landlord or the tenant. The latter does not gain; for even if the suit be decided in his favor by the court of first instance, an appeal is preferred by the landlord, with whom to crush the ryot seems the only means of keeping up his prestige. By protracted litigation the latter is at last compelled to submit. But by this time he is impoverished and ruined. So the judicial officers we have alluded to, far from doing any good to the party whose interests they would advocate, only foment discord between the contending parties. They do not seem to bestow a moment's consideration on the fact that the zemindar may exceed his authority. His actions are but the legitimate and the natural consequences of an exercise of the power they have been vested with by Government. If the relations between these two great classes, the zemindars and their tenantry, have become unpleasant, the fault is to be attributed to the Government which established the permanent settlement, rather than to the landowning class, who are but doing what any other man would do in similar circumstances.

AMRITA BAZAR PATRIKA. April 22nd, 1875.

3. The *Amrita Bazar Patriká* of the 22nd April makes the following observations, in the course of an editorial on Baroda. The people of India are more effectually subdued by love than by fear, by justice than by a demonstration of force; and they warmly revere the righteous judge who sets them free from an unjust imprisonment; and hence, if the Guicowar be restored, the Government will have nothing to lose; it will, on the other hand, succeed in extending its power over the natives to such a degree, as centuries of powerful and armed rule have not secured. They will then remain under an eternal obligation to Lord Northbrook.

EDUCATION GAZETTE, April 23rd, 1875.

4. Adverting to the approaching visit of the Prince of Wales to India, the *Education Gazette*, of the 23rd April, observes, that in whatever capacity he may come, the visit cannot but be productive of beneficial consequences to the people over whom he is some day destined to rule. It will be really gratifying to them, loyal as they are, to see their future Sovereign; and they should seek by every means in their power to make the occasion of the visit sufficiently imposing and conducive to the good of both themselves and the English. Opportunities should be found for enabling the Prince to judge of the actual condition of the people, their wants and grievances. The

authorities here are asked not to seek to draw away the illustrious visitor to the chase alone. There are other *boars*, inside and near the homes of the subjects, which will require all His Royal Highness's power and intelligence to hunt down.

5. The same paper regrets to notice a rumour of a supposed misunderstanding between the Viceroy and the Secretary of State regarding the final disposal of Mulharrao, and that, in consequence, the former is inclined to resign his office. Though not a single native of India would like to see the Guicowar deposed, but would have him reform the abuses of his administration and set his house in order, still they could well afford to lose a hundred Mulharraos in place of Lord Northbrook, whose resignation would be really an incalculable loss.

EDUCATION GAZETTE, April 23rd, 1875.

6. The *Prachárikā* of the 23rd April complains of the want of moral education, in the schools of the present time. The intellect of the students is indeed developed; but they lack all sense of duty, owing to an absence of moral training.

PRACHARIKA, April 23rd, 1875.

7. The *Hálishahar and Searsole Patrikā* of the 23rd April, in an article headed an "Excess of Legislation," remarks that the litigious character of the natives, which forms in the present day the subject of so much comment, is principally due to the multiplicity of laws annually passed by the Indian Government. In former times, when some of the judges of the High Court had seats in the Legislative Council, laws could not be passed so rapidly nor in so great numbers. For those officers having great proficiency in law, and, moreover, having been highly competent, from the nature of their duties, to judge of the necessity or otherwise of any Bill introduced into the Council, the Law Member could not, as now, always succeed in maintaining his ground and pass his propositions into law. The judges, at the present day, have no voice in the Legislative Council. The other members do not generally possess sufficient skill in law or argumentation to refute the reasonings of the Law Member; and he hurries on the proceedings of the Council with the utmost rapidity. This undue haste in legislation is also owing in a great measure to the eagerness of the authorities to proceed on their annual trip to Simla. The new laws are, moreover, full of intricacies, carefully and studiously introduced by the Law Member. The Editor, however, praises the Governor-General, the Lieutenant-Governor of Bengal, and the present Law Member for their carefulness, and habit of deliberation in legislative matters, and requests them in conclusion to grant admission to a larger number of natives than hitherto into the Legislative Council.

HALISHAHAR AND SEARSOLE PATRIKA, April 23rd, 1875.

8. The same paper draws the attention of Government to the fact, that, notwithstanding the promises made by it to confer all appointments, as they fall vacant in the subordinate executive service, on men who have passed the Native Civil Service examination, the Commissioner of the Burdwan Division is more influenced by letters of recommendation than by the merits of the candidates, and has accordingly given appointments to a number of others, while passed candidates of the Native Civil Service are sitting idle for want of employment.

HALISHAHAR AND SEARSOLE PATRIKA.

9. The following is from the opening article in the *Bhárat Sangskarák* of the 23rd April, entitled the "English Government and the Loyalty of the Natives":—The natives of India are intensely loyal. To see the sovereign and to see a god are with them equally meritorious acts. During the days of the

BHARAT SANGSKARAK, April 23rd, 1875.

East India Company, they did not know whereon to place this feeling of loyalty. They indeed knew that it was the "Company's kingdom," but they could not sufficiently realize to themselves what this "Company" was. They indeed saw that the "Company's" kingdom was working like a machine; but who it was that directed the movements of the machine they did not know. They saw that persons from time to time came from across the ocean, to take charge of the Company's Asiatic possessions, with almost unlimited powers. The Governor declared himself a paid servant of the Company; but during his brief tenure of office, he sported with the fate of big Nawabs and Rajahs. The native princes were greatly mortified at thus finding themselves the sport of a common servant of an insignificant body of merchants. Unquestionably it stung to the quick the descendants of the solar, and lunar races, or of Timur, to find themselves thus disgraced. The natives felt deeply for these unfortunate princes. The East India Company could not evoke this feeling of loyalty. The Sepoy revolt of 1857 was also in a measure due to this fact,—the absence of an object which would gratify the loyal feelings of the subjects. One of the ends sought to be effected by the mutineers was, no doubt, to restore the ancient reigning dynasties of India to sovereign power. To gratify such a desire, the Queen, in her proclamation, directly assumed the Government of her Indian empire; but this also has proved insufficient. The people are never satisfied unless they can see durbars, the throne, and the palaces; and other living symbols of royalty. The proclamation indeed transferred the sovereignty from the Company to the Queen; but beyond the alteration of a few phrases in the public documents, there has been nothing to convince the people of the truth of the transfer. The "Governor-General" of the days of the East India Company, received the additional title of "Viceroy." The name of the Company was indeed obliterated from the face of the coins; but the measure failed to attract the attention of the native public, so long as the old coins remained current; everything else was left on its former footing. The Governor-General remained the same absolute authority as before; competent to sport with the honors, rights, and privileges of the ancient reigning houses of India. The people continued to be grieved, as before, at the spectacle of the humiliation of the ancient princely houses by the Governor-General or by the subordinate Government officers. The same irresponsibility, in connection with the affairs of the kingdom, that marked the Company's Government, continued to characterize the administration even after the proclamation. Little or no indication is found of the fact that to England and England's Queen have been entrusted the destinies of this vast empire, and that they know and discharge their duties properly. It is for her Indian possessions that England is called an "Asiatic Power;" but the Queen does not so much as even mention India in her speech in opening the sessions of parliament. The just rights and privileges of the subjects continue to be ignored as before. It is about 18 years since the direct Government of the Queen was introduced into India, but during this long period the natives have not been gratified by a single visit of their sovereign. Since the visit of the Duke of Edinburgh, though that personage does not occupy the position of our present or future sovereign, was hailed with delight, it is needless to remark that the contemplated advent of the Prince of Wales will give great satisfaction to the subjects; and will be fraught with beneficial consequences to both the rulers and the ruled. The visit will, moreover, be most opportune at a time when a gloom has been cast on the hearts of the people by the deposition of the Guicowar, and on the eve of a war with Burmah, and with Russia slyly biding her time at the door of India. The

Prince will doubtless succeed in inspiring the natives with a profound feeling of loyalty to the British rule.

10. Adverting to the establishment of a medical school at Dacca, and the rules regarding it lately published in the *Calcutta Gazette*, the *Hindu Hitoishiní* of the 24th April questions, whether the three years' training, which it has been decided to impart to the students, will enable them to acquire sufficient experience and proficiency in the healing art. We are not opposed, observes the Editor, to the establishment of this institution; but the authorities should see that only competent and not quack doctors are sent out by it; and that it may be productive of substantial good to the people of Eastern Bengal.

HINDU HITOISHINI, April 24th, 1875.

11. The *Dacca Prakásh* of the 25th April, in an article on the proposed establishment of a medical school at Dacca, strongly objects to the rule published in the *Calcutta Gazette*, that requires the age of candidates desirous of admission into it to be between 16 and 20. This, it is remarked, is unjust; a large number of young men have been eagerly expecting to be admitted into the school as soon as it might be established. They will now be greatly disappointed. Most of them also are holders of minor or vernacular scholarship examination certificates. They could formerly appear at the pleadership examination, and had thus a way of advancement in life open to them. But even that privilege has been recently taken away from them. To such men the rule will be really hard and unjust. There is, however, another consideration which leads us to move for the rejection of this rule. Persons of more and not less than twenty years of age are the most fitted to receive medical education. But it is they alone that are excluded by the rule. The Government should attend to the subject.

DACCA PRAKASH, April 25th, 1875.

12. In the course of its opening article, headed "Lord Northbrook's views in respect to Baroda," the *Som Prakásh*, of the 26th April, observes that it will be really sad if, in consequence of the rumoured misunderstanding between the Viceroy and the Secretary of State on the Baroda affair, the former is obliged to resign his office. India is fortunate in such a popular ruler as Lord Northbrook. Whatever may be his policy in respect to the allied native princes, there can be no doubt that he possesses talents of a very high order for governing the people. He has given ample evidences of such talents.

SOM PRAKASH, April 26th, 1875.

13. The same paper, in another article on native associations, and the liberty of natives, after shewing that the people of India had really a large amount of political power and liberty under the Hindu kings and even under the Mahomedans, proceeds to remark:—Under the English rule the state of things has quite changed. Natives have not a particle of liberty in politics; the system of panchayets has disappeared, and difficulties are experienced even in celebrating their religious observances. To-day an order is issued forbidding tom-toms to be beaten on a certain road; on the next, to take an idol out of the house without a pass is declared unlawful. Instances also are not wanting, in which attempts have been made to interfere with the car festival of the people, and even with funeral ceremonies. Such things should not of course excite surprise when the relation between the two nations is that of conquerors and conquered. Some of the more liberal-minded of our rulers, indeed, have not been wanting, at times, in professions of granting natives some share in the government of their country; but the most absurd means have been adopted to put these into practice. An illustration of this is not far to seek. The municipal system and the

SOM PRAKASH.

East India Company, they did not know whereon to place this feeling of loyalty. They indeed knew that it was the "Company's kingdom," but they could not sufficiently realize to themselves what this "Company" was. They indeed saw that the "Company's" kingdom was working like a machine; but who it was that directed the movements of the machine they did not know. They saw that persons from time to time came from across the ocean, to take charge of the Company's Asiatic possessions, with almost unlimited powers. The Governor declared himself a paid servant of the Company; but during his brief tenure of office, he sported with the fate of big Nawabs and Rajahs. The native princes were greatly mortified at thus finding themselves the sport of a common servant of an insignificant body of merchants. Unquestionably it stung to the quick the descendants of the solar, and lunar races, or of Timur, to find themselves thus disgraced. The natives felt deeply for these unfortunate princes. The East India Company could not evoke this feeling of loyalty. The Sepoy revolt of 1857 was also in a measure due to this fact,—the absence of an object which would gratify the loyal feelings of the subjects. One of the ends sought to be effected by the mutineers was, no doubt, to restore the ancient reigning dynasties of India to sovereign power. To gratify such a desire, the Queen, in her proclamation, directly assumed the Government of her Indian empire; but this also has proved insufficient. The people are never satisfied unless they can see durbars, the throne, and the palaces; and other living symbols of royalty. The proclamation indeed transferred the sovereignty from the Company to the Queen; but beyond the alteration of a few phrases in the public documents, there has been nothing to convince the people of the truth of the transfer. The "Governor-General" of the days of the East India Company, received the additional title of "Viceroy." The name of the Company was indeed obliterated from the face of the coins; but the measure failed to attract the attention of the native public, so long as the old coins remained current; everything else was left on its former footing. The Governor-General remained the same absolute authority as before; competent to sport with the honors, rights, and privileges of the ancient reigning houses of India. The people continued to be grieved, as before, at the spectacle of the humiliation of the ancient princely houses by the Governor-General or by the subordinate Government officers. The same irresponsibility, in connection with the affairs of the kingdom, that marked the Company's Government, continued to characterize the administration even after the proclamation. Little or no indication is found of the fact that to England and England's Queen have been entrusted the destinies of this vast empire, and that they know and discharge their duties properly. It is for her Indian possessions that England is called an "Asiatic Power;" but the Queen does not so much as even mention India in her speech in opening the sessions of parliament. The just rights and privileges of the subjects continue to be ignored as before. It is about 18 years since the direct Government of the Queen was introduced into India, but during this long period the natives have not been gratified by a single visit of their sovereign. Since the visit of the Duke of Edinburgh, though that personage does not occupy the position of our present or future sovereign, was hailed with delight, it is needless to remark that the contemplated advent of the Prince of Wales will give great satisfaction to the subjects; and will be fraught with beneficial consequences to both the rulers and the ruled. The visit will, moreover, be most opportune at a time when a gloom has been cast on the hearts of the people by the deposition of the Guicowar, and on the eve of a war with Burmah, and with Russia slyly biding her time at the door of India. The

Prince will doubtless succeed in inspiring the natives with a profound feeling of loyalty to the British rule.

10. Adverting to the establishment of a medical school at Dacca, and the rules regarding it lately published in the *Calcutta Gazette*, the *Hindu Hitoishiní* of the 24th April questions, whether the three years' training, which it has been decided to impart to the students, will enable them to acquire sufficient experience and proficiency in the healing art. We are not opposed, observes the Editor, to the establishment of this institution; but the authorities should see that only competent and not quack doctors are sent out by it; and that it may be productive of substantial good to the people of Eastern Bengal.

HINDU HITOISHINI, April 24th, 1875.

11. The *Dacca Prakásh* of the 25th April, in an article on the proposed establishment of a medical school at Dacca, strongly objects to the rule published in the *Calcutta Gazette*, that requires the age of candidates desirous of admission into it to be between 16 and 20. This, it is remarked, is unjust; a large number of young men have been eagerly expecting to be admitted into the school as soon as it might be established. They will now be greatly disappointed. Most of them also are holders of minor or vernacular scholarship examination certificates. They could formerly appear at the pleadership examination, and had thus a way of advancement in life open to them. But even that privilege has been recently taken away from them. To such men the rule will be really hard and unjust. There is, however, another consideration which leads us to move for the rejection of this rule. Persons of more and not less than twenty years of age are the most fitted to receive medical education. But it is they alone that are excluded by the rule. The Government should attend to the subject.

DACCA PRAKASH, April 25th, 1875.

12. In the course of its opening article, headed "Lord Northbrook's views in respect to Baroda," the *Som Prakásh*, of the 26th April, observes that it will be really sad if, in consequence of the rumoured misunderstanding between the Viceroy and the Secretary of State on the Baroda affair, the former is obliged to resign his office. India is fortunate in such a popular ruler as Lord Northbrook. Whatever may be his policy in respect to the allied native princes, there can be no doubt that he possesses talents of a very high order for governing the people. He has given ample evidences of such talents.

SOM PRAKASH, April 26th, 1875.

13. The same paper, in another article on native associations, and the liberty of natives, after shewing that the people of India had really a large amount of political power and liberty under the Hindu kings and even under the Mahomedans, proceeds to remark:—Under the English rule the state of things has quite changed. Natives have not a particle of liberty in politics; the system of panchayets has disappeared, and difficulties are experienced even in celebrating their religious observances. To-day an order is issued forbidding tom-toms to be beaten on a certain road; on the next, to take an idol out of the house without a pass is declared unlawful. Instances also are not wanting, in which attempts have been made to interfere with the car festival of the people, and even with funeral ceremonies. Such things should not of course excite surprise when the relation between the two nations is that of conquerors and conquered. Some of the more liberal-minded of our rulers, indeed, have not been wanting, at times, in professions of granting natives some share in the government of their country; but the most absurd means have been adopted to put these into practice. An illustration of this is not far to seek. The municipal system and the

SOM PRAKASH.

self-government of natives is a patent example. The native members have not the least liberty in municipal matters, though avowedly they possess it.

SOM PRAKASH, April 26th, 1875.

14. Adverting to the extensive charities of Babu Náráyan Chandra Chowdhuri, the zemindar of Churaman, in the district of Dinagepore, during the late famine, the same paper regrets that no title of distinction has been conferred on him. Government is requested to enquire into the subject.

SAHACHAR, April 26th, 1875.

15. The *Sahachar* of the 26th April approves of the deposition of the Guicowar, on the ground of his misgovernment of Baroda. The Editor remarks that the paramount power could not, having regard to the interests of his subjects, act otherwise in respect to Mulharrao. Since Government is responsible for the peace of the country, it should surely lend a helping hand to save the millions of helpless and voiceless people from the oppressions of a tyrant. The native princes have no ground of fear. Lord Northbrook has done his duty.

BEHAR BANDHU, April 27th, 1875.

16. The *Behár Bandhu* makes the following remarks, with reference to the Bill relating to the partition of Estates, introduced into the Legislative Council on the 30th March and rescinding four previous Acts, viz., XI of 1811, XIX of 1814, XX of 1836, and XI of 1838. The Editor observes one innovation in the present Bill, to the effect that, the share in a *mehál*, paying less than Rs. 10 per annum as Government revenue, cannot be separated unless it be made rent-free by 25 years' purchase. Again, by section IV, the zemindar alone has the power of causing a partition to be made; but in some cases the *mehál* is leased out either in *putnee* or *mookururee*, and the zemindar is not affected by any profit or loss arising from the estate, which falls solely on the *putneedár*. Is he then, being in the place of the zemindar, to be deprived of the benefit to be derived from the Act? Surely although no party, other than the one whose name has been entered in the Government records, is entitled to apply for a partition, yet such a law ought to be enacted whereby justice may be meted out to the ryot also. The Editor is of opinion that when a *mehál* has been specially registered under section 38 of Act XI of 1859, the talookdar may, like a zemindar, be entitled to have a partition under section 4 of the present draft; and if this be not clearly set forth in the above section, the natives, when taking on a permanent lease a joint *mehál*, should use the precaution to bind down in writing the zemindar from whom they purchase, that, in case of need, his name may be signed and a partition be applied for. Further, with reference to section 11, whereby advertisements are enjoined, special care should be taken that these be duly published in those native papers which have a wide circulation. In conclusion, all petty zemindars, who generally experience the greatest difficulty in matters of partition, should seize this opportunity of ventilating their grievances, and having them rectified ere the Bill passes into law.

BENGALI TRANSLATOR'S OFFICE,
The 1st May 1875.

JOHN ROBINSON,
Government Bengali Translator.

List of Native Newspapers received and examined for the Week ending the 1st May 1875.

No.	Name.	Place of publication.	Monthly, weekly, or otherwise.	Date.
1	"Uchit Baktá" ...	Azimgunge, Moorshedabad	Bi-monthly ...	24th April.
2	"Rungpore Dik Prakásh" ...	Kákiniá, Rungpore ...	Weekly ...	15th ditto.
3	"Sádháraní" ...	Chinsurah	Ditto ...	18th ditto.
4	"Rájsháhye Samáchár" ...	Karachmáriá, Nattore ...	Ditto ...	14th and 21st April
5	"Bishwa Dút" ...	Kálíghát, Calcutta ...	Ditto ...	21st April.
6	"Burrisál Bártábaha" ...	Burrisal	Ditto ...	21st ditto.
7	"Hindu Ranjiká" ...	Bauleah, Rájsháhye ...	Ditto ...	21st ditto.
8	"Amrita Bazar Patriká" ...	Calcutta	Ditto ...	22nd ditto.
9	"Education Gazette" ...	Hooghly	Ditto ...	23rd ditto.
10	"Bhárat Sangakárak" ...	Harinávi, 24-Pergunnahs	Ditto ...	23rd ditto.
11	"Prachárika" ...	Burdwan	Ditto ...	23rd ditto.
12	"Hálishahar and Searsole Patriká."	Calcutta	Ditto ...	23rd ditto.
13	"Hindu Hitoishiní" ...	Dacca	Ditto ...	24th ditto.
14	"Dacca Prakásh" ...	Ditto	Ditto ...	25th ditto.
15	"Som Prakásh" ...	Chángripottáh, 24-Pergunnahs.	Ditto ...	26th ditto.
16	"Sahachar" ...	Calcutta	Ditto ...	26th ditto.
17	"Sulabha Samáchár" ...	Ditto	Ditto ...	27th ditto.
18	"Sáptáhik Sambád" ...	Bhowanipore, Calcutta ...	Ditto ...	30th ditto.
19	"Samáchár Chandriká" ...	Calcutta	Bi-weekly ...	26th ditto.
20	"Sambád Prabhákar" ...	Ditto	Daily ...	16th to 27th April.
21	"Sambád Púrnachandrodaya."	Ditto	Ditto ...	23rd to 30th ditto.
22	"Prabhát Samír" ...	Ditto	Ditto ...	24th to 30th ditto.
23	"Urdu Guide" (*in Urdu*) ...	Ditto	Weekly ...	24th April.
24	"Jám-jehán-numá" (*in Persian*)	Ditto	Ditto ...	23rd and 30th April.
25	"Behár Bandhu" (*in Hindi*)	Patna	Ditto ...	27th April.

Bengal Secretariat Press.

A. T.